THE OLD WAYE.

A SERMON PREACHED AT OXFORD,

The eight day of Iuly,
being the Act Sunday.
1610.

By ROBERT ABBOTT, Doctor of Diuinitie, and Maister of Balioll Colledge.

LONDON
Printed for *Eleazar Edgar*, and *Ambrose Garbrand*, and are to bee solde at their Shop in Pauls Church-yard, at the Signe of the Wind-mill.
1610.

THE OLD
WAYF
&
SIR SIMON FRA-
CHE D'AT OXFORD,
The eighth day of July,
being the 8th Sunday.

By ROBERT SCOTT, D.D.
of Christ, and Master of Ball
COLLEDGE.

LONDON
Printed for Edward Ely, and Henry Cruttend, and
are to be sold at their shop at Paul's Church-yard,
at the Signe of the Mid-mill.
1690.

TO THE MOST REVEREND FATHER IN God, the Lord Archbishop of CANTERBVRIE his Grace, Primate and Metropolitane of all ENGLAND, Chauncelour of the Vniuersitie of OXFORD, one of his Maiesties most Honourable Priuie Counsell, my verie good LORD.

MOst Reuerend Father, albeit it be somewhat beside custom to make Dedications of printed Sermons, yet it is not beside dutie in me to of-

ser to your Grace, the first fruits of my returne to this famous Vniuersitie, wherof the chiefest protection vnder his most Excellent Maiestie, belongeth to your Grace, & wherin through your Grace his cõmendation, though to a forward and wel-willing companie, I am now become a Head, where I liued sometimes an inferior member. VVhich place, as by your Grace his fauour it hath befallen mee, without my expectation or seeking, so I desire to vse it being befallen mee in such sort, as to satisfie your Grace his expectation and good conceipt of me. In the entrance whereof, if I haue done a seruice so acceptable and so likly to profit many, as the desire of many for the publishing of this Ser-

mon

mon would import, it shal (I hope) ominate further good in the processe of my abode here, which I wish to be no longer thē shalbe for the glorie of God, the seruice of his Maiesty, & the benefit both in speciall and in generall of the Church of God. To which I shall bee the more encouraged, if it shall please your Grace to accept in good part, this small worke as a token of my thankefull minde, which in all duetie I recommend to your Grace his fauour, and your selfe in all your affaires, to the mercie and blessing of Almightie GOD, who euermore so assist & guide you in your Pastoral care and Gouernement of his CHVRCH, as that when the chiefe Pastour shall appeare, you

may in lieu of preſent toyle and trauell, receiue an incorruptible Crowne of glorie in that life that is for euer. So reſting,

Your Graces in all moſt

humble affection

and duetie,

R. ABBOTT.

To the Reader.

CHristian Reader, little thought I when I Preached this Sermon to take a second paines about it to write it to the Presse, but the earnest request of diuers persons hath preuailed with me, to remember them that heard me of that they heard, and to impart the same to many others that heard me not. If there may be to thee that good thereof, which they haue hoped for, that haue so earnestly desired it, I shall bee glad that God disposed me to the seruice of that day. Of the matter here intrea-

ted

ted I know much might haue bene ſaid, but I was to keepe my ſelfe within the compaſſe of a Sermon, and very little haue I now ſet downe either more or otherwiſe then I then ſpake. Let mee now, good Reader, vſe this opportunity to requeſt pardon of thee, if by ſuch occaſions which haue ſundrie wayes befallen me, ſince the Printing of my laſt Booke, I be ſomewhat the longer, before I giue thee the anſwere to Doctor Biſhops *late reproofe. I haue in the end of that laſt Booke, giuen thee an aducrtiſement, which the Printer on the toppe of euery Page, giuing to that Addition the Title of the whole worke going before, hath miſ named,* The third part of the defence of the Reformed Catholicke, *by which thou maieſt take knowledge of the qualitie*

and condition of that reproofe. I pray thee let that ſatisfie thee for the time, till leiſure may ſerue to goe forward with that, which I haue already in good part begunne. Albeit by the reading of that Aduertiſement, thou maieſt happily conceiue, that it is but labour ill beſtowed, to deale with a man ſo reſolutely impudent, as thou maieſt perceiue Doct. Biſhop *hath in that Reproofe framed himſelfe to bee. But whatſoeuer his booke be in it ſelfe, thou ſhalt ſee it will giue mee occaſion of a worke, which I hope ſhall giue ſatisfaction and be helpfull vnto many, God therein aſſiſting me, by thy prayer for me, and giuing me health and ſtrength for the performance of it. Further I cannot omit, to wiſh thee in my ſecond part againſt the ſaid* Doct. Biſhop, *to take notice of one ſpeciall fault ſince*

P. B. 46.

eſpied

Ea.

eſpied by me, and not noted in the cor-rections, which are there ſet downe in the end. Pag. 978. *in the laſt line thou readeſt,* He receiued of them no warrant of authority, but only by conſent, *where it ſhould be,* but only teſtimony of conſent. *Some other faults there were ouerſlipped in my haſtie reading, as* pag. 362. line 2. This ſpirit and prayer a true witneſſe, *for* this ſpirit of payer is a true witneſſe, *and* pag. 967. lin. 9. it is vnknowne, *for,* it is not vnknowne, *which and ſuch like thou canſt by thine owne vnderſtanding eaſily diſcerne. For concluſion, vnderſtand I pray thee, that ſome man lighting vpon my copie of that booke, after it was paſt my hands plaied the Cuckow with me, and laied ſome egges of his in my neſt. As* pag. 549. lin. 27. *where I had ſaied,* M. *Biſhop*

Biſhop according to his ignorance, *he made it*, M. *Biſhop* according to his opinion muffled in the miſts of ignorance. *Likewiſe* pag. 762. l. 38. *where I had ſaid*, theſe are the myſteries of the fornications of the whoore of Babylon, things reaſonleſſe, witleſſe, ſenſeleſſe, meere witcheries and inchauntments of mens mindes, *he hath added*, and the vntimely fruits of a barren ſtrumpet. *Theſe two I noted obſcurely before, though I did not ſignifie by what means they came in, which now I thought good to doe. Another edition, if neede be, and God ſo will, ſhall expunge theſe and the reſt of theſe ſlouens blots; in the meane time, I pray thee, paſſe them ouer, if thou finde any more of the ſame kinde.*

A SERMON PREACHED AT OXFORD, The eight of Iuly, 1610.

IEREM. 6. 16.

Thus ſaith the Lord, ſtand vpon the wayes, and behold and aske for the old way, which is the good way, and walke therein, and yee ſhall find reſt for your Soules.

IT is a memorable ſentence, and worthy alwayes to bee regarded, which our Sauiour Chriſt the chiefe Maſter of ſentences hath dictated for a perpetuall caueat vnto vs; [a] *VVhat ſhall it profit a man, though hee winne the whole world, if hee looſe his owne ſoule? The loſſe of the ſoule*, what is it but the loſſe of the reſt of the ſoule, whereby it periſheth,

[a] Matth. 16. 26.

[b] *Not*

b Grego. Moral. lib. 4. cap. 7. *Aliter perire dicimus vt non sit, aliter perire dicimus vt malè sit. &c. Humana anima beatè viuere siue per vitium siue per supplicium perdit, essentialiter viuere non amittit.*

b *Not so as not to be*, as *Gregorie* speaketh, *but so as to be in euill*, and looseth, *not the life of essence and being, but the life of blisse and happinesse*, whilest being diuided from God, in whom onely is the fountaine of life and blisse, it liueth immortally in death, and in a miserable end findeth no end of miserie, and is vncapable of any destruction whereby to bee freed from destruction: Now if the gaine of the whole world be but losse and dammage, when it is ioyned with this losse of Soule, how highly, how deepely doeth it concerne vs amidst our vsing the world and the things of the world, to haue alwayes an eye to our Soules health, and to be alwayes iealous of so intricating our selues in the troubles and businesses of the world, as to runne in danger of excluding our Soules from rest with God? As touching the meanes of finding this rest, the Prophet in the words which I haue here propounded, very notably instructeth vs, 1. Commending it as the finall ende of all our trauaile, by this meanes onely and not otherwise to be found; 2. Noting the difficultie

1. *Yee shall find rest for your Soules.*
2. *Vpon the wayes.*

ficultie of finding it, by reaſon of ſo many counterfeit wayes pretended to bring vs to it, when indeede they leade vs from it.

3. 3. Shewing vs from whom we are to take the certaine direction of the right way. *3. Thus ſaith the Lord.*

4. 4. Declaring what that direction is, both as touching the care that wee are to vſe for *4. Stand, behold, aske.*

5. the finding of that way, and 5. As touching the marke whereby it is to be know- *5. The olde way, which is the good way.*

6. en. 6. Inſtructing vs what our duetie is when wee haue receiued the true knowledge of the way, euen *to walke therein.* *6. And walke therein.*

2. As touching the firſt (which I make the firſt for my order of handling, though in place of words it be the laſt) what is all the life that we liue here, but temptation and warfare and trouble? What other then a reſtleſſe *Euripus*, ſtill ebbing and flowing; continually toſſed too and fro, diſtracted with cares, perplexed with feares, oppreſſed with ſorrowes, yeelding no Honie without ſome Gall, no calme that is not intercepted or interrupted with ſome ſtorme. [c] *Nulla eſt ſyncera voluptas*, ſaith the Poet; *There is no pleaſure that is not blended* [c] Ouid.

with

with somewhat that is distastfull and vnpleasing. [d] *I haue considered,* saith *Salomon, all the workes that are done vnder the Sunne, and behold all is vanitie and vexation of spirit.* [e] *This life,* saith *Gregorie, is the way for vs to goe to our Countrey, and therfore by Gods secret iudgement, we are here beaten and broken with often trouble, that we may not in steede of our Countrey fall in loue with the way.* But yet against all this vanitie and mutabilitie and miserie, vaine man is euermore labouring to settle vnto himselfe an estate, wherein to enioy contentment, and peace, and rest; which hee seeketh here and seeketh there, but findeth it no where; and thinketh to gaine it by obteining this desire, and this failing, by obtaining that, but no whit the neerer, either by this or that, whilest in the hauing of things, hee findeth not that rest which hee promised to himselfe in the desire of them, and therefore hauing obteined his desire againe and againe, yet is still ready to desire againe; euen as the Dropsie-diseased man drinketh to aswage his thirst, and by and by his Soule is drie, and hee is desirous

[d] Eccles. 1. 14.

[e] Grego. Moral. l. 23. c. 15. *Via est vita præsens qua ad patriam tendimus, & idcirco hic occulto dei iudicio frequenti perturbatione conterimur ne viam pro patria diligamus.*

desirous to drinke againe. For as in the great deluge of the world, the Doue which *Noah* sent first out of the Arke, [f] *Found no rest for the sole of her foote, vntill shee returned vnto the Arke againe*, Euen so the Soule of man being in sinne, gone out from God, and flying too and fro in the deluge of the miseries of humane life, findeth no where to rest it selfe, vntil it take course to returne to God againe; God hauing engrauen it vpon all the creatures of the world, which he said of old to the Iewes concerning Ierusalem, [g] *Non est hæc requies vestra; This is not your rest*, So as that they repell and put backe from them our desires and delights, and suffer vs not with continuance to sticke vpon them, by reason that in the vse, they breede a wearinesse and lothing of them, and [h] *Abundance*, as *Tertullian* saith, *causeth alwayes it owne contumely and disgrace.* There is nothing so sightly as that the eye ioyeth continually to see it; no melodie so sweete but that still to heare it, rather dulleth then delighteth; nothing so pleasing to the taste, but that continuall satietie and fulnesse

[f] Gen. 8. 9.

[g] Micah. 2. 10.

[h] Tertul. de habit. mulier. *semper abundantia contumelioſa in ſemetipſam eſt.*

maketh it lothsome and vnpleasing; so as that [i] in *varietie of things*, as *Gregorie* well obserueth, we are forced to seeke that contentment which we cannot find in *the qualitie of them*. It remaineth therefore that there is no true rest but in the enioying of God, nothing being able to content the Soule but he that created the Soule, nor to satisfie the desire of the heart, but hee that made the heart to desire him. In him is riches, and beautie, & glorie, and strength, and immortalitie, and whatsoeuer appertaineth to the blisse and happinesse either of body or Soule; so as that hauing obteined him, there is nothing further for vs to desire or wish for. The little sight and feeling that we haue of the grace of God how great peace doth it administer vnto vs, euen in this life; euen [k] *the peace of God which passeth all vnderstanding*? How hath it fortified the hearts of Gods Saints, to goe with constancy & cheerfulnes, [l] *through fire and water*, against all the iniuries and violences of aduerse & euil men; persecutiō, banishment, imprisonment, hunger, cold, nakednes, and death

[i] Greg. Moral. lib. 26. cap. 28. *Per multa ducitur vt quia qualitate rerum non potest, saltem varietate satietur.*

[k] Phil. 4. 7.

[l] Psal. 66. 12.

death it ſelfe, the inner man reioycing and reſting in God, when the outward man hath beene toſſed too and fro, with the ſtormes and tempeſts of the world, and [m] *amidſt the ruines of mankind ſtanding vpright*, as *Cyprian* ſpeaketh, looking with boldneſſe vp to heauen, as expecting redemption and deliuerance to bee yeelded vnto them from thence? Now if there bee ſo much in the ſhadow, what ſhall there be in the ſubſtance, where there ſhall bee nothing to interrupt our glorious reſt, where we ſhall [n] *ſee face to face, and know euen as we are knowen*, where [o] *there ſhall be no more death nor hunger, nor thirſt, nor crying, nor paine but God ſhall wipe away all teares from our eyes*, where it ſhall finally & fully be accompliſhed which the Prophet hath ſaid of *the redeemed of the Lord*, [p] *Euerlaſting ioy ſhall bee vpon their heads, they ſhall obtaine ioy and gladneſſe, and ſorrow and mourning ſhall flie away.*

[m] Cyprian. de Mortalit. *Inter ruinas humani generis ſtare erectum.*

[n] 1.Cor.13.12.

[o] Apoc.7.16. 17. & 21.4.

[p] Eſa.35.10.

3 But a matter it is of no great difficultie, to conceiue that all our true contentment and reſt ſtandeth in GOD, and in the fruition of his goodneſſe, the greater

doubt and queſtion, is concerning the way to come to God. Wherein the wit of man hath infinitely buſied it ſelfe, who apprehending this principle, that by Religion and ſeruice of God, wee are to come to God, hath thought himſelfe wiſe enough, to direct what is fit for God, and to comprehend that light that ſhould giue him conduct and guidance into the preſence of God. Now it being with men according to the prouerbe, *Quot homines, tot ſententiæ, So many men, ſo many minds*, it hath by this meanes come to paſſe, that varietie of wits hath ſhewed it ſelfe in this behalfe by varietie of deuiſes, whence haue growen both without the Chureh, and within the Church ſo many opinions of God, ſo great differences of Religion, ſo many Sects, and Schiſmes, and Hereſies, as in all ages we haue ſeene, euery of them pretending it ſelfe to be the right way, and painting it ſelfe with colours and ſhewes of trueth, and promiſing the reſt and peace of God and all happineſſe from him. And indeede if the diuell ſhould appeare and

ſhew

shew himselfe in his owne likenesse, and should professe himselfe a deceiuer and a destroyer, euery man would abhorre him and flie from him, but therefore he dealeth like the Moth, [q] *Which doeth the harme, as Gregorie* saith, *and maketh no noyse or sound of it.* Yea [r] *he transformeth himselfe into an Angell of light*, and teacheth his Agents and ministers *to transforme themselues as if they were the ministers of righteousnesse*, to write *Pharmaca, medicines*, where they should write *Venena, poysons*, and to Suger the brims of their intoxicated Cups, that men the more greedily and without suspicion may drinke those venimous potions, which they minister vnto them therein. Thus euen *Celsus* the Philosopher vpon his defenses of Paganisme, setteth an inscription of [s] *the word of trueth. Manicheus* that blasphemous Hereticke, taking in hand to write to the Church his dãnable paradoxes, doubteth not to begin thus, [t] Manicheus *the Apostle of Iesus Christ: these are the wholesome words which issue out of the euerlasting & liuing fountaine. Chrysostome* reporteth of the Macedo-

psal. 39. 11.

q Greg. Moral. lib. 5. cap. 29. *Tinea damnum facit & sonitum non facit.*

r 2. Cor. 11. 14.

s Origen. cont. Celsum. lib. 1. *Vera oratio.*

t Augustcont. Epist. Fundam. c. 5. *Manicheus Apostolus Iesu Christi, &c Hæc sunt salubria verba de perenni ac viuo fonte.*

nian Heretickes, That [u] *they were alwayes saying, We walke in the right faith.* Yea, [x] *all Hereſies*, as *Auguſtine* ſomewhere noteth, *Doe ſeeke the cloke and couerture of the name of Chriſt*, and euery one ſaith of his owne ſect; [y] *The ſaluation which Chriſt hath promiſed is with me, I will giue it.* By reaſon whereof it commeth to paſſe, which *Leo* Biſhop of Rome ſaith, That [z] *not onely in the worke of vertue, and keeping the commandements of God, but alſo as touching the way and path of right faith, ſtrait and narrow is the way that leadeth vnto life, and a matter of great labour and danger it is, amidſt the doubtfull opinions of vnskilfull men and their colourable falſhoods, to walke the one path of ſound doctrin without ſtumbling or offence, and where on euery ſide there lye againſt vs ſnares of errors, yet to eſcape all danger of ſuch deceipt.* Now many there are who hearing this multiplicitie of wayes, are offended hereat, and becauſe it is a queſtion which is the right way, therefore ſit them downe and go no way at all, or goe onely the way that companie & occaſion offereth vnto them, being ready to leaue it againe

[u] Chryſoſt. de ſanct. & adorand. ſp. ſemper dicunt, *Nos recta fide incedimus.*

[x] Aug. Epiſt. 56. *Nullus error ſe audet extollere ad congregandas ſibi turbas imperitorum qui non Chriſtiani nominis velamenta conquirat.*

[y] *Idem* cont. Fauſt. l. 13. c. 15. dicit, *Salus quã Chriſtus promiſit apud me eſt, ego dabo.*

[z] Leo in Natiuit. Dom. ſer. 5. *Non in ſolo opere virtutum aut in ſola obſeruantia mandatorum ſed etiam in tramite fidei anguſta & ardua eſt viaquæ ducit ad vitam & magni laboris eſt magniq; diſcriminis inter dubias imperitorum opiniones & veriſimiles falſitates vnam ſanæ doctrinæ ſemitã inoffenſis greſſibus ambulare, & cũ vndiq; ſe laquei erroreſq; opponãt omne periculum deceptionis euadere.*

gaine when occasion moueth them otherwise. But farre be it from any of vs to bee of this mind; Yea rather as the wayfaring man in his iourney, hearing of the perplexitie of the way, and that there are many by-pathes and turnings by which hee may goe amisse, doeth not therefore giue ouer his iourney, or goe on at all aduenture, but is rather the more earnest and carefull to enquire and learne the way; euen so are we in this case to deale, that the malice of Satan purposely labouring to breede doubt and difficultie of the way of life, doe not astonish vs, or driue vs to neglect of Religion and faith towards God, but rather stirre vp and sharpen our industrie and indeauour to search and trie which is the true faith. And if as touching the things of this present life, we haue care to gaine the skill and knowledge to discerne money, whether it bee current and lawfull, and wares whether they be Marchantable and true, and meate whether it bee wholesome and sound; much more may wee thinke it concerneth vs, to learne the skill & knowledge

ledge of true Religion, and to gaine abilitie to discerne and iudge of erronious and false worshippes, wherein is a departure from God, and the making of the way to our owne destruction.

4 And the more doth it concerne vs to be warie in this behalfe, for that amongst those many wayes, which wee see diuersly frequented by diuers men, there is but one onely way that leadeth vnto God. As there is but *one God* who hath called vs, and *one Lord* „ *Iesus Christ*, by whom we are called, and *one heauen* whereto we are called, so also there is but *one faith* to know God in Iesus Christ, to obtaine life and saluation in heauen by him. [a] *It is without the compasse of faith*, saith *Hilarie*, *whatsoeuer is without the compasse of one faith*, and *Leo*, [b] *Except it be one onely, it is no faith.* Absurdly therefore doe they erre and are deceiued, who with [c] *Themistius* the Philosopher amongst the Pagans, or with *Rhetorious* the Hereticke amongst Christians, doe thinke that *God liketh well of the varietie of Religions*, and [d] *that all Heretickes walke aright and speake truth,*

" Ephe.4.4,5,6

a Hilar. de Trinit.lib.11. *Quis ambiget extra fidem esse quicquid extra fidem vnam est?*

b Leo in Natiu. dom.Ser.4. *Nisi vna est, fides non est.*

c Socrat. hist. lib.4.c.27. *Themistius admonebat deum velle tam diuersa ac dispari opinionum ratione gloriam suam illustrare.*

d August.de hæres.cap.7. *A Rhetorio hæresis exorta quæ omnes hæreticos rectè ambulare & vera dicere affirmat.*

truth; ſo that it skilleth not of what Religion a man be, if he be of any; as if heauen were a common harbour for all profeſsions to arriue at, a common Inne to giue entertainement to all that will offer themſelues vnto it: but ſo certaine a thing it is, that there is but onely one truth, one onely true religion, as that euery ſect and ſchiſme and hereſie profeſſeth it ſelfe only to be the truth, as graunting it out of common inſtinct to be a thing to be preſumed, that it cannot be the truth, except it only be the truth.

5 Now which that only true way is, and how it is to be knowen, none can better teach vs then God himſelfe to whom we goe. For as [e] no man knoweth the things of man, but the ſpirit of man which is in him (which yet knoweth not it ſelfe) ſo no man knoweth the things of God but the ſpirit of God, and he[f] *to whom they are reuealed by the ſame ſpirit*. And as no man ſeeth the Sunne but by the light of the Sunne it ſelfe, ſo doth no man ſee or know God, but by thoſe reſplendent beames of

[e] 1.Cor.2.11.

[f] Ver.10.

light which issue from him in his holy word, whereby he vouchsafeth to minister vnto vs the vnderstanding of his waies. And therefore very well S. *Ambrose* saith, [g] *Let God himselfe that made heauen, teach me the mystery of heauen, not man who had not vnderstanding to know himselfe. Whom shall I beleeue concerning God, rather then God himselfe?* [h] *Heare of God himselfe*, saith *Orosius*, *and beleeue God himselfe as touching that truth which thou wouldest know concerning GOD.* Therefore the Prophet here being to giue instruction concerning the way to come to God, and to finde rest with him, propoundeth nothing of himselfe, but deliuereth his lesson from the Lord, *Thus saith the Lord.* And this is the onely certaine direction of true faith, and of the worship of God. It standeth not in the dictates of men, nor in the definitions of Councels, nor in the reuelations of Angels, but the finall resolution of all Controuersies of Religion must be into this issue, *Thus saith the Lord.* [i] *Heare, thus saith the Lord*, saith *Austin*: not, *thus saith* Donatus, *or* Rogatus,

[g] Ambros. Ep. 31. *Cœli mysterium doceat me Deus ipse qui condidit, non homo qui seipsum ignorauit. Cui magis de Deo quàm Deo credam?*

[h] Oros. hist. lib. 6. cap. 1. *Ab ipso audias, ipsiq; Deo credas quod verum velis scire de Deo.*

[i] August. Ep. 48. *Audi, Dicit Dominus; non, dicit Donatus, aut Rogatus, aut Vincentius, aut Hilarius, aut Augustinus, sed dicit Dominus.*

gatus,

" gatus, *or* Vincentius, *or* Hilary, *or* Auſtin,
" but, *thus ſaith the Lord.* This onely is it that
" can truely ſtabliſh the conſcience of man.
" Other things may breede maze and aſto-
" niſhment, and may draw the benummed
fancy to the following of this, or that; but
the true life and ſenſe of Religion ariſeth
only from this ground, *Thus ſaith the Lord.*
Which notwithſtanding to the Papiſts is
an importable yoake, who haue tranſcri-
bed the authority of Religion to mortall
men, to Doctors, and Fathers, and Coun-
cels, and crie the names of theſe aloud, but
cannot endure to be required for proofe of
their doctrine, *Thus ſaith the Lord.* Albeit
neyther do they pleade thoſe names as per-
ſwaded that their Religion can ſtand ey-
ther by Fathers or Councels, but onely to
withdraw their followers from the conſci-
ence and due regard of, *Thus ſaith the Lord;*
that hauing once pulled them from thence,
they may the more eaſily bring them by
degrees to themſelues and their Church, to
the decrees & decretals of their Popes and
Biſhops, to tye their opinion and conſci-

ence of Religion wholly vpon them. Surely *Bellarmine*, when for the proofe of their seuen Sacraments he could bring no witnesses eyther of Councels or Fathers for more then 12. hundred years after Christ, bringing at last for proof therof the Councell of Trent, to make good this proofe euen with one breath bloweth the other all away. [k] *The validity & force, saith he, of all the old Councels, and of all doctrines of faith dependeth of the authority of the Church that now is.* Let the Fathers all say what they wil, what is that to the purpose? It is the Church now in being (wee know what Church they mean) that must strike the stroake in all. Accordingly is it written in the Glosse of their Canon law: [k] *neither* Austin, *nor* Ierom *nor any of the Doctors may maintain his opinion against the authority of the Pope:* And in the law it selfe, [l] *The workes of other writers are allowed or reiected according to the Popes decree.* Yea further, they haue thus whispered one to another in their *Index Expurgatorius*, though not thinking that we should heare them; [m] *In the olde Catholicke Writers*

[k] Bellarm. de effect. Sacram. cap. 25. *Omnium Conciliorum veterum & omnium dogmatum firmitas sedet ab authoritate præsentis Ecclesiæ.*

[k] Citat. Humphred cont. Campian Rat. 5. pag. 662. *Contra Papæ autoritatem nec Augustinus, nec Hieronymus nec aliquis Doctorum suam sententiã defendit.*

[l] Dist. 19. Si Romanorum. *Romanorum Pontificum decreto cæterorum opuscula tractatorum approbantur vel reprobantur.*

[m] Index Expurgat. Belg. in Bertram. *Cum in Catholicis veteribꝰ aliis plurimos feramꝰ errores & extenuemꝰ, excusemꝰ excogitatis commento persæpe negemꝰ, & commodũ iis sensum affingamus, dum opponuntur in disputationibus aut in conflictionibꝰ cum aduersarijs.*

We

we beare with very many errours, we extenuate them, we excuse them, by some deuised shift we denie them, or faine some conuenient meaning of them when they are opposed to vs in disputations, or in contentions, or controuersies with our aduersaries. What are those *very many errors* which they say they beare with in the Fathers, but the doctrines and assertions of our Religion, which amidst their out-cries and clamours that our Religion was not heard of before *Luthers* time, they themselues confesse to be conteined and taught in the writings of the Fathers, but forsooth the Fathers erred in saying as we say? Which yet because they hold it would be some impeachment to their cause alwaies to professe, therefore, according to the rules of their *Index*, they put them off with cunning and colourable answers and exceptions (albeit sometimes also with very lewde and apparant mockeries) when we bring their testimonies most expresse and pregnant, and cleare against them. We alleadge *Tertullian* affirming the Emperour to be [n] *inferiour to none but God.* They tell vs that

[n] See the place after, Sect. 11.

Tertullian was [o] *loth to offend the Pagans, and therefore did so speake*, as if in good earneſt he had not ſo ſpoken. We bring *Agatho* Biſhop of Rome profeſsing himſelfe in expreſſe wordes, [p] *to owe obedience to the Emperour, to be carefull to giue ſatisfaction of his obedience, to performe obediently the Emperours commaundement.* Doct. BISHOP forſooth anſwereth, that [q] *theſe are but common and vſuall words of courteſie, vttered of cuſtome and courteſie in all Countries.* VVe alleadge *Chryſoſtome*, ſaying that [n] *in the ſacred veſſels there is not the very true body of Chriſt, but the myſtery of his body.* *Bellarmine* anſwereth, that [o] *theſe words ſeeme to be foiſted in by ſome Scholer of Berengarius*; whereas they themſelues haue alwayes ſo printed the words vnto vs out of their own Libraries: & although they ſay in generall, that [p] *the wordes are wanting in ſome copies*, yet leſt they ſhould be taken in a lie, doe not name in particular any one copie where they are otherwiſe, neyther hath any ſuch thing beene obſerued by them, who did formerly publiſh the ſame worke. As for that which he

o Renat. Laurent. annot. in Tertul. Apolog cap. 30. *Noluit offendere Gentiles. Cæſaream maieſtatem ſecundam hac de cauſa nominat.*

p Agath. Epiſt. Synod. 6 Conſtantinop. act. 4 *Pro obedientia quam debuimꝰ; vt perſonas, &c. Pro obedientiæ ſatisfactione inquirerẽ; Noſtra puſillitas quod iuſſum eſt obſequenter impleuit*

q Reproofe, p. 170. 181.

n Chryſoſt. Op imperf. in Mat. hom. 11. *Hæc vaſa ſanctificata in quibus non eſt verum corpus Chriſti, ſed myſterium corporis eius continetur.*

o Bellarm. de Sacram. Euchar. c. 12. *Ab aliquo Berẽgarij diſcipulo inſerta illi homiliæ eſſe videntur.*

p Edit. venet. 1584. in marg. loci. *Hæc in quibuſdã exemplaribus deſunt.*

he addeth, that [q] *the words are nothing to the purpose, because they are spoken of the vessels of the Temple of Salomon, which Balthasar abused, and was therefore punished*: it is a very senseless and wilfull shift, because he himselfe confesseth, that [r] *in those vessels there was no mystery of Christs body at all*; because *Chrysostom* saith, not those vessels but these, nor wherein *was*, but wherein *is conteyned*, speaking in the present tense, as of the vessels which they had then in vse; because it had beene ridiculous to warne his hearers of a danger in abusing the vessels of the Temple of Ierusalem, which they had not to abuse; and doth no otherwise speake of *Balthasar*, but as bringing a particular example for proofe of a generall Doctrine: that by the punishment of *Balthasar* for abusing the vessels of the Temple of Ierusalem, we are taught how dangerous it is prophanely to defile vessels of sacred vse, as namely the vessels of our Christian Churches, *wherein yet is not the very body of Christ, but only the mystery of his body.* But to strengthen this assertion of *Chrysostome* wee alleadge

[q] Bellarm. vt supra. *Ad rem non faciunt, nam loquebatur author homiliæ de vasis sacris templi Salomonis*

[r] Ibid. *In illis vasis non solum non erat verum corpus Domini sed nec mysterium eius.*

leadge *Gelasius* Bishop of Rome affirming that [t] *the Sacraments which we receiue of the body and blood of Christ, are a diuine thing, and we are thereby made partakers of the diuine nature, and yet* (saith he) *there ceaseth not to be the substance or nature of Bread and Wine.* Which wordes as they astonished [t] Cardinall *Contarenus* in the conference at Ratisbone, so *Bellarmine* also is amazed at them; and though he tooke vpon him [u] to aunswere them as well as he could, yet durst not set them downe. The matter is plaine by the testimony of a Bishop of Rome, that *there ceaseth not in the Sacrament to be the substance or nature of Bread and Wine.* And what will they say to it? [x] Sometimes forsooth the Authour of the booke was not *Gelasius* Bishop of Rome, but another *Gelasius* Bishop of Cesarea in Palestina, who was more auncient then he of Rome. And yet [y] they themselues as they haue found it, so haue alwaies printed it, and doe vnder the name of *Gelasius* Bishop of Rome: and the Tract being written in Latine is not likely to be written by *Gelasius* Bishop of Cesarea,

[t] Gelas. aduer. Eutych. & Nestor. *Sacramenta quæ sumimꝰ corporis & sanguinis Christi diuina res est, propter quod & per eadē diuinæ efficimur consortes naturæ & tamen esse non desinit substantia vel natura panis & vini.*

[t] Chemnic. in Exam. Concil. Trident. de Transubstant.

[u] Bellarm. de Sacram. Euchar. cap. 27.

[x] Bellarm. ibid Melch. Canus loc. com. lib. 6. cap. 8.

[y] Biblioth. sanct. patrum Tom. 4. Paris. 1589.

Ceſarea, who being of the Greeke Church did vndoubtedly write what hee wrote in the Greeke tongue. But it hath receiued credite as the worke of a renowmed Authour of that name, and in all likelihood of *Gelaſius* Biſhop of Rome, by[y] being cyted by a Biſhop of Rome, *Iohn* the firſt; who was the fourth that ſucceeded after the ſame *Gelaſius*. Therefore *Gregory de Valentia* ſeeing little boote in that anſwer, ſticketh not to ſay both concerning *Theodoret* and *Gelaſius*, that[z] *before the queſtion of tranſubſtantiation was debated in the Church, it is no maruel if one or ſome of the ancient Writers did both thinke and write vnaduiſedly and amiſſe concerning this matter*; And againe, *If*[a] *Gelaſius as a priuate Doctor, not as Pope to determine; and ſome one or other of the Fathers haue erred herein, yet we haue for vs a cloude of witneſſes.* So then *Gelaſius* in priuate ſaid the ſame that wee doe, and was minded as we are, that there ceaſeth not in the Sacrament to bee the ſubſtance of Bread and Wine; but he erred therein: and if he had ſet him downe in his Conſiſtory Chaire

[y] Ioan.1.Epiſt. aduer.Eutychian.Biblioth ſanct.Pat. tom.4.1589.

[z] Greg.de Val. de Tranſubſt. cap. 8. *Antequã quæſtio illa de tranſubſtantiatione in Eccleſia palam agitaretur, minime mirum eſt ſi vnus aut alter, aut etiam aliqui ex veteribus minus conſideratè & rectè hac de re ſenſerint & ſcripſerint.*

[a] Idem.Apolog. de Idolol. l 3.c.5. *Si maxime Gelaſius tanquam Doctor aliquis nihil vt Pontifex determinans, & vnus item aut alter ex Patribus hac in re lapſus errore fuiſſet, habemus certè nubem aliorum teſtium.*

(O abſurd mockery) he would haue been of another ſpirit, and haue ſpoken as the Papiſts ſpeake, whereas notwithſtanding he wrote theſe words in a dogmaticall tract againſt the two Hereſies of *Neſtorius* and *Eutyches*, and therefore muſt be taken definitiuely to reſolue againſt that which is now taught in the Church of Rome. Not ſo, ſaith Doct. *Biſhop*, for though the worſt come to the worſt, yet [b] *the ſentence may haue a good meaning, and may ſtand well with our doctrine: for the nature of bread doth not wholly ceaſe to be in the Sacrament, becauſe the forme, ſauor, and taſt of bread doe ſtill remaine, though the whole inward ſubſtance be turned into the body of Chriſt.* Marke this well, I pray you; *there ceaſeth not to be the ſubſtance of bread*; that is, there ceaſeth not to be the accidents of bread, the forme, ſauor and taſte of bread: *there ceaſeth not to be the ſubſtance of bread*; that is, the whole ſubſtance of bread is turned into the body of Chriſt. May wee not thinke that they imagine themſelues to haue to do with beaſts, and not with men, that wil ſeeke to put them off

[b] Doct. Biſhop Reproofe, p. 162.

off with ſuch anſwers and expoſitions, as theſe are? Againe we alleadge *Epiphanius*, affirming it [c] *to be againſt Chriſtian Religion to haue in Churches the Images of Chriſt and his Saints*, and ſhewing that he himſelfe comming into a Church, and finding a veyle wherein ſuch an Image was painted, did cut the veyle in peeces. *Alphonſus de Caſtro* telleth vs, that [d] *this matter of Images was not then ſo cleare, neyther had the Church defined any thing thereof*: but now [e] *the authority of the Church*, ſaith the Valentian Ieſuite, *is to be of more weight with vs then the authority of Epiphanius*. Yet we bring the Councell of *Eliberis*, ſaying, [f] *We will that there be no pictures in Churches, that that which is worſhipped and adored, be not painted vpon the wall*. VVhere *Bellarm.* reciting diuers of his fellows anſwers, & truſting to none of them, cutteth off the matter briefly thus: [g] *Whatſoeuer that Councell decreed, there can be againſt vs onely a Councell of nineteene Biſhops, which was but Prouincial, and not confirmed, and ſeemeth in o-*

[c] Epiphan. Ep. ad Ioan. Hieroſolom *Cum hoc vidiſſem (velum pendens habens imaginem quaſi Chriſti vel ſancti cuiuſdam) in Eccleſia Chriſti contra authoritatem ſcripturarum hominis pendere imaginem, ſcidi illud, &c. Eiuſmodi vela quæ contra religionem noſtram veniunt.*

[d] Alphonſ. de Caſt. lib. 8. tit. Imago. *Res non erat adeo aperta nec de illa re quod ſciam vnquam Eccleſia illo tempore definierat.*

[e] Gregor. de Valent. Apol. de idololat. l. 2. c. 7. *Si maximè factum illud Epiphanij exploratum eſſet, nonnè plus ponderis apud nos Eccleſiæ totius authoritas atq; vſus habere debet?*

[f] Concil. Eliber. ca. 36. *Placuit in Eccleſia picturas eſſe non debere, ne quod colitur aut adoratur in parietibus depingatur.*

[g] Bellar. de imag. ſanct. cap. 9. *Quicquid concilium ſtatuerit, &c. contra nos tantum eſſe poteſt concilium 19. Epiſcoporum quod prouinciale fuit, minimè confirmatum, & in alijs decretis videtur erraſſe.*

ther Decrees to haue erred. VVe bring *Hierom* determining of the bookes of Canonicall Scripture as we doe, and [h] excluding from the Canon the same that wee exclude, the bookes of VViſedome, Eccleſiaſticus, Tobie, Iudith, &c. *Melchior Canus* turneth him off in a word thus; [i] *Hierome is no rule to the Church for the determining of the Canonicall bookes*; whereas *Hierome* ſetteth not downe his owne opinion only, but the iudgment and practiſe of the Church; [k] *The Church readeth them, but yet doth not receiue them amongſt the Canonicall Scriptures.* *Chryſoſtome* layeth vpon the Virgin *Mary* ſome aſperſion of [l] *ambition, oſtentation, and vaine-glory*: whereby we ſhew his iudgement, that the bleſſed Virgin was not without ſinne, but ſtood in neede of her ſonne to be her Sauiour. The Inquiſition of Venice hath giuen him a checke in the margent, [m] *Here the authour goeth too farre*: and *Pererius* the Ieſuite ſomewhat more ſharpely; [n] *Chryſoſtome paſſed the bounds of truth and pietie.* Of *Auſtins* doctrine and iudgement con-

[h] Hieron. prolog. galeat. *Sapientia quæ vulgo Solomonis inſcribitur, eſt Ieſu filij Syrach liber, & Tobias, & Iudith, & Paſtor non ſunt in Canone.*

[i] Melch. Can. loc. comm. l. 2. c. 11. *Nec verum eſt in decernendis libris Canonicis Eccleſiæ regulam eſſe Hieronymum.*

[k] Hieron. præf in lib. *Solom. Iudith & Tobiæ & Maccabæorum libros legit quidem Eccleſia ſed eas inter Canonicas ſcripturas non recipit.*

[l] Chryſoſt. in Mat. hom. 45. *Conſidera tam matris quàm fratrum importunitatem, &c. Ambitione quadam & oſtentatione commoti. &c. Patet inani quadam gloria illos commotos fuiſſe.*

Joh. 2. 3. Joh. 7. 3.

[m] Edit. Venet. 1583. in marg. loci. *Hic author excedit.*

[n] Perer. *Chryſoſtomus & veritatis & pietatis terminos exceſſit.*

cerning

cerning originall ſinne, *Pighius* doubted not to ſay, that it is [o] *not onely not certaine, but certainly falſe*, and that *by a petite reaſon of* Pelagius *he was driuen to ſpeake abſurdly thereof.* The ſame *Auſtin* in diuers bookes againſt the Pelagians ſoundly deliuereth the doctrine of the predeſtination and grace of God; but [p] *Oſorius* a Popiſh Biſhop in a worke written at large, purpoſely and profeſſedly diſputeth againſt him. And thus haue they at their pleaſure vilified and diſgraced all the auncient hiſtories of the Church. *Eeuſebius* is reiected by *Melchior Canus*, as [q] a *defendor of the Arrian hereſie*, and his hiſtory is branded and condemned for [r] Apocryphal by their Canon law. *Ruffinus* is taxed by [ſ] *Bellarm.* for expounding falſely the Councell of Nice; & for reckoning the Canonical Scriptures, as we do, according as he ſaith, to the tradition of the Fathers, is noted by *Canus* as [t] *being ignorant of the tradition of the Fathers.* *Socrates* is traduced by *Bellarmine* alſo, as [u] *a Nouatian and Aerian*

[o] Pigh. Controu. de pecc. Orig pag. 7. b. *Non ſolum quod certa non ſit, immò q[d] certò falſa ſit.* & pag. 35. b. *vides in quàm abſurda dicta Pelagij ratiuncula Auguſtinũ deſcẽdere coegerit.*

[p] Oſor. de iuſtit. l. 9. *Nulla eſt in ſcholis ſententia neq; maiore contentatione neq; minore rationũ præſidio defenſa, &c.*

[q] Melch. Can. loc. com. l. 11. c. 6. *Ariana hæreſeos defenſor eſſe cognoſcitur ex Synod. Nicen. 2.*

[r] Diſt. 15. *Sancta Romana. Hiſtoria Euſebij Pamphili Apocrypha.*

[ſ] Bellarm. de Rom. Pont. l. 2. cap. 13. *Falſa expoſitio eſt, &c. Non rectè Concilij ſententiam Ruffin[o] expoſuit.*

[t] Melch. Can. loc. com. l. 2. c. 11. *Ruffinus, pace lectoris dictum ſit, Patrum traditiones ignorauit.*

[u] Bellar. de bon. oper. in part. l. 2. c. 15. *Dico Socratem non multum fidei mereri cùm & Nouatianus & Aërianus fuerit.* & de cult. Sanct. c. 10. *Dico fuiſſe Nouatianum neq; teſtimoniũ eius in dogmatib[o] vllius eſſe momenti.*

hereticke, worthy of little credite, and is noted by him, as telling [x] *three manifeſt lies at once.* *Sozomen* is likewiſe contemptuouſly reiected by him as [y] *an Hereticke and a liar* his Hiſtory being cenſured by him out of *Gregory as full of lies.* *Theodoret* is taxed for a party. *Neſtorian* and [z] *his defence of them,* ſaith *Canus, impeacheth the authority and credit of his Story.* *Nicephorus* with *Maldonatus* [a] *deſerueth like credite, and ſeemeth to him too preſumptuous and bold.* Thus whereas they exclaime againſt our modeſt and iuſt exceptions againſt the Fathers, ſuch as are taught and approued by the Fathers themſelues, and by which we ſubiect them only to the word of God; they themſelues are altogether impudent in this behalfe, vſing the Fathers as counters, to be ſomewhat when they liſt, & when they liſt nothing; yet as cyphers to be of no vſe, but onely as they ſerue to adde to them. Like guardians and tutors, ſo they diſpoſe of them as their wardes and ſchollers, to ſpeake when they bid them, or otherwiſe to hold their peace; not hereby to yeeld authority to the word

[x] Idem de Clericis. cap. 20. Socrates l. 5. c. 21. *Tria clara mendacia dicit.*

[y] Ibid. Socrates & Sozomenus hæretici. *Sozomeni hiſtoria a S. Gregorio reprobatur, quia multa, inquit, mentitur.*

[z] Melch. Can. loc. com. l. 11. c. 6. *Illiuſmodi errantium patrocinia hiſtoriæ releuant & authoritatem & fidem.*

[a] Maldonat. præfat. in Luc. *Nicephorus quantam fidem mereatur abalys malim æſtimari quam a me dici: mihi ſemper audacior eſt viſus.*

word of God, or to giue place to, *Thus saith the Lord*, but to giue way to whatsoeuer deuises and traditions they themselues list to bring into the Church: yea, to that desperate passe they are brought by the writings of the Fathers, as that they see they cannot stand but by offering violence vnto them. Therefore as the olde Heretickes tooke vpon them to be[b] *emendatores Apostolorum, the reformers of the Apostles*; so do they take vpon them to be *expurgatores & emendatores Patrum, the purgers and correctors of the Fathers*; altering and chopping and changing their workes, putting in and putting out, falsifying and corrupting most shamefully all, both their written and printed books. In a word, like *Alexander* the great, what they cannot vntie they wil cut, not with a knife, but with a sword or an Axe, and hauing abandoned the conscience and vse of, *Thus saith the Lord*, they are at a passe with all other authorities, and muniments of faith, saying with themselues,[c] *Let vs breake their bondes asunder, and cast away their cordes from vs*: [d] *With our tongue*

[b] Iren. lib. 3. c. 1. *Sicut quidam audent dicere gloriantes se esse emendatores Apostolorum.*

[c] Psal. 2. 3.

[d] Psal. 12. 4.

tongues we will preuaile, we are they that ought to ſpeake, who is Lord ouer vs?

6 But for our direction in the right way, let vs now hear what the Lord ſaith; where firſt we are to note, what he biddeth vs to do for the finding of the way; *ſtand, behold, and aske for the way.* Secondly, what mark he giueth wherby we are to take knowledge of the way; which conſiſteth in this, that he calleth it *the old way*, affirming the ſame to be *the good way.* As touching the firſt, we know that the wayfaring man, comming to a place where there are many waies and turnings, becommeth at a ſtand. He will not go on at all aduenture, but ſtaieth and looketh about him; he coaſteth the countrey, and caſteth with himſelfe which may be moſt likely to be the way; and for the more aſſurance asketh and enquireth of them of whom hee can preſume that hee ſhall learne the way. By which compariſon the holy Ghoſt heere inſtructeth vs what to doe, when wee fall into queſtion and doubt of our ſpirituall way: Firſt, he willeth vs to *ſtand vpon the wayes*, as to deli-

brate

berate and deuiſe, warning vs in this behalfe to doe nothing headlongly and raſhly, but to conſider earneſtly and carefully, what way we make choice of: For as in all things, ſo ſpecially in Religion precipitation and headlong wilfulneſſe is greatly to be condemned. For religion is a matter of greateſt conſequence; where to vſe the wordes of *Tertullian*, [c] *the queſtion is not of bondage or freedome, but of eternity, eyther of puniſhment or ſaluation.* And therefore here to deale at all aduenture, and in the cauſe of God, and hazard of ſoules health, to goe on raſhly and without regard, and to follow a Religion without reaſon, argueth a retchleſſe and lewd mind; which we may not wonder, if God ſeuerely reuenge, as a matter of high indignity to himſelfe. For which cauſe we cannot doubt but that the indignation and curſe of God lieth vpon a number of our Recuſants, who hand ouer head, and without any due regard haue embraced that damnable way, and haue impiouſly confederated themſelues with the enemies of God, of their Prince and

[c] Tertul de patient. *Cuius iudicium in ſuos non in compede aut pileo vertitur ſed in æternitate aut pœnæ aut ſalutis*

countrey, inthralling themselues to Antichrist, the man of sinne, the sonne of perdition, and yeelding themselues to be ledde by him to their owne destruction; euen by him who in infinite pride hath taken vpon him, that[f] *though he ledde with him innumerable soules to hell to perish with him for euer, yet may no mortall man take vpon him to reproue him.* And this many doe, specially women of curiosity and singularity, desirous to seeme somwhat by being that, that others are not, and thinking the name of a Recusant to be a trimme name, because thereby there is a difference made betwixt them, and, as they conceiue, the vulgar sort of men, when in the meane time as touching iudgement and conscience, they haue nothing to satisfie either others or themselues why they doe that which they doe: which wantonnesse and pride of opposition, iustly deserueth to be chastened by lawes, and the rod of correction is necessarily to bee vsed, to stay the course of this wilfull folly; to cause such headlong persons to stand, and to bethinke and aduise themselues of that they doe.

[f] Dist. 40. *Si Papa suæ & fraternæ salutis negligens, &c. Innumerabiles populos cæternatim secum ducit primo mancipio gehennæ cum ipso plagis multis in eternũ vapulaturus, huius culpas ishic redarguere præsumit mortalium nullus, &c.*

7 For

7 For ſo doth the Prophet teach vs,
" not onely to *ſtand*, but alſo to *beholde*: wil-
" ling vs thereby to vſe our eyes, that is, our
" iudgement and vnderſtanding, to eſteeme
" and conſider of the wayes that are before
" vs. For albeit our owne vnderſtanding of
" it ſelfe, ſuffice not to informe vs as touch-
" ing the truth of faith and religion towards
" God, yet our ſight and iudgement out of
" the notice of ſome common and generall
" principles auayleth ſo farre, as that we are
able thereby to ſay, that this or that is not
true Religion, becauſe falſehood in Religi-
on commonly hath ſomewhat, wherein,
if we vſe our eyes, we may ſee the Image
of him that is the Authour thereof. And ſo
the caſe ſtandeth in Popery, where amidſt
all their varniſhes and colours, there are
ſome things ſo groſſe, ſo palpably abſurd,
as that a blinde man with his fingers and
by very touch may diſcerne, and feele the
abhominations of them. For their pre-
cepts and practiſe of equiuocation and
mentall euaſion; their doctrine of the
Popes power to depoſe Kings and Princes,

and to giue licence to their ſubiects contrary to their ſworne alleageance, to riſe in armes againſt them, & eyther by violence or treachery to kill them, and that with the merite of remiſsion of ſinnes and eternall life; their aſſertion, [g] that Dogges and Mice, and Swine eating their conſecrated Hoaſt, doe eate into their bowels the very body and bloud of Chriſt; their abhominable paradoxe, [h] that it is more lawful for a Prieſt to commit fornication then to marry a wife; [i] their defence of publicke and common Stewes; their falling downe to worſhip ſtocks and ſtones, and to pray and offer to them; their Seruice and prayers in a ſtrange and vnknowen tongue; their maiming of the Sacrament by adminiſtring it in one kinde, contrary to the expreſſe inſtitution and example of Chriſt in the Goſpell, and that with a *Non obſtante* in the Councell of *Conſtance*, [k] *This notwithſtanding, yet the cuſtome of adminiſtring to the lay people, onely in the forme of bread, ſhall be*

[g] Tho. Aquin. p. 3 q. 80. art. 3. in corp. *Etiam ſi mus vel canis hoſtiam conſecratam manducet, ſubſtantia corporis Chriſti non deſinit eſſe ſub ſpeciebus, &c. Quidam dixerunt quòd ſtatim cum Sacramentum tangitur a mure vel cane, deſinit ibi eſſe corpus Chriſti; quod derogat veritati Sacramenti.*

[h] Coſter. Enchirid cap. 15. *Sacerdos ſi fornicetur aut domi concubinam fueat, tametſi graui ſacrilegio ſeſe obſtringat, grauius tamen peccat ſi contrahat matrimonium.*

[i] Bellar. de Amiſſ. grat. & Stat. pecc. l. 2. c. 18. *Non peccat. Magiſtratus ſi meretricib⁹ certum locum vrbis incolendum attribuat.*

[k] Concil. Conſtant. Seſſ. 13. *Licet Chriſtus poſt cœnam inſtituerit & ſuis diſcipulis adminiſtrauerit ſub vtraq; ſpecie panis & vini hoc venerabile Sacramentum, tamen hoc non obſtante conſuetudo quòd a laicis tantummodò ſub ſpecie Panis ſuſcipiatur, habenda eſt pro lege, quam non licet reprobare, &c.*

taken

taken for a law; These, I say, and sundry other of their doctrines and doings are such and so contrary to the common sense of Christian piety, as that of them who haue had occasion and meanes to take notice of them, and yet persist and goe forward in their euill way, wee haue iust occasion to conceiue that which the Apostle saith, that [l] *the God of this world hath blinded their eyes, that the light of the glorious Gospell of Iesus Christ should not shine vnto them*: And againe, that [m] *God hath giuen them ouer to a reprobate sense, to doe the things that are not conuenient*, and hath set vpon them a marke of that reprobate illusion, whereof the same Apostle speaketh, [n] *Because they regarded not the loue of the truth that they might be saued, therefore God shall send them strong delusion, that they may beleeue lies, that they may be damned, which beleeued not the truth, but tooke pleasure in vnrighteousnesse.*

l 2.Cor.4.4.

m Rom.1.28.

n 2.Thes.2.10. 11.

8 The next thing that is to be done, is || *to aske for the way.* Now no man doubteth, || but that it is expedient and necessary so to || doe, but the question is, of whom we are

to aske? Whom ſhall I aske that I may be ſure to receiue of him certaine and true anſwere, which is the way of eternall life? Let me goe through all the Religions and profeſsions in the world, Proteſtants, Papiſts, Brownifts, Arians, Pelagians, euery one will ſay of that that he himſelfe followeth that it is the right way. Who is now the Iudge amongſt all theſe to giue vs certaine aſſurance and warrant, which is the way indeede? And whom ſhall wee thinke to be this Iudge but God himſelfe, who as he is the end whereto we goe, ſo is the onely directour of the way whereby wee are to come vnto him? But here the troubled minde asketh againe, How ſhall I come to aske of God? how ſhall I heare his voyce to receiue anſwer from him? Let vs take the anſwer of this queſtion from S^t. *Hierome*, who demaunding, [o] *How will the Lord ſhew or declare?* anſwereth, *Not by word or voyce but in the Scripture. In whoſe Scripture?* Marry ſaith he, *In the Scripture of the people*, which he noteth to be ſo called, becauſe *it is read vnto all people, that is*, ſaith he, *ſo as that al may vnder-*

[o] Hieron. in Pſ. 86. *Dominus narrauit & quomodo narrauit? Non verbo ſed Scriptura. In cuius Scriptura? In populorum, &c. quæ Scriptura populis omnibus legitur, hoc eſt, vt omnes intelligant, &c. Principes Eccleſiæ & principes Chriſti non ſcripſerunt paucis ſed vniuerſo populo, &c. non vt pauci intelligerent ſed vt omnes.*

vnderſtand; becauſe *the Princes of Chriſt*, that is, the Apoſtles and Euangeliſts, *did write not for a few, but for the whole people, not that a few, but that all may vnderſtand.* God then hath giuen thee his holy Scripture, & hath attemperated the ſame to thy capacity and vnderſtanding, that there thou mayeſt aske and receiue anſwere of him, which the way is wherein thou art to walke, that thou mayeſt obteine eternall life. And hereof ſaith *Gregory* Biſhop of Rome (a farre other man then are thoſe Vipers and Aſpes that now are bred out of the Church of Rome.) [p] *By the Scripture God telleth vs all his will.* [q] *What doe we vnderſtand*, ſaith hee, *by the heart and ſoule of God, but his holy Scripture?* as to giue vs to vnderſtand, that if we deſire to come ſo neere vnto God, as to haue him poure forth his *heart and ſoule* vnto vs, we muſt expect and looke for the ſame in his holy Scriptures. And therefore is it that our Sauiour Chriſt vſeth that exhortation, [a] *Search the Scriptures, for in them ye thinke to haue eternall life, and they are they that teſtifie of me.* Heereby doth God performe

[p] Gregor. Moral. l. 16. c. 16. *Per Scripturam Deus loquitur omne quod vult.*

[q] Idem. Expoſit. in 1. Reg. c. 3. *Quid cor & animam dei niſi ſacram. eius Scripturam accipimus?*

[a] Iohn 5. 39.

forme the promise that of olde hee made vnto his people, [r] *Thou shalt heare a voyce behinde thee, saying This is the way, walke in the same.* Of which way the Prophet saith further, [s] *There shall be a path and a way, and the way shall be called holy; the polluted shall not passe by it, for God shall be with them* (that is, with his people that seeke him) *and walke in the way; and the fooles* (*the simple*) *shall not erre*, namely because [t] *the law of the Lord giueth wisedome and vnderstanding vnto the simple,* [u] *and to a childe knowledge and discretion.* Very notable is that of *Optatus*, and much to be marked in this behalfe, when being at question with the Donatists, whether it were lawfull to rebaptize or not, hee saith thus, [x] *You say, it is lawfull and we say, it is not lawfull. Betwixt your yea and our nay the soules of the people wauer and stand in doubt: let no man beleeue vs, let no man beleeue you; we are all contentious men. Wee must enquire for Iudges betwixt vs. If of Christians, they can be giuen of neither part of vs, because by part-ta-*

[r] Esa. 30 21.

[s] Esay. 35. 8.
[t] Psal. 19. 7.
[u] Pro. 1. 4.
[x] Optat. cont. Parme. l. 5. *Vos dicitis, Licet, nos dicimus, Non licet. Inter vestrum licet & non licet nostrum nutant & rem: migant animæ populorum. Nemo vobis credat nemo nobis omnes contentiosi homines sumus. Quærendi sunt Iudices. Si Christiani; de vtraq; parte dari non possunt, quia studys veritas impeditur. Deforis auærendus est Iudex. Si Paganus, non potest nosse Christiana secreta. Si Iudæus, inimicus est Christiani baptismatis. Ergo in terris hac de re nullum poterit reperiri iudicium. de cælo quærendus est index, sed vtquid pulsamus ad cælum cum habemus hic in Euangelio; testamentum inquam, &c. Ergo voluntas eius sicut in testamento sic in Euangelio inquiratur.*

king

king the truth is hindered. We must looke for one abroad. If a Pagan, he cannot know the secret of Christian faith. If a Iew, he is an enemy of Christian baptisme. Therefore vpon earth no iudgement can be found hereof (little did hee thinke that the Pope in this case is to be the Iudge) *we must require a Iudge from heauen. But why*, saith he, *do we knocke at heauen, when we haue one here in the Gospell, euen the Testament of Christ? As in his Will or Testament, so in the Gospell let vs require what his will is.* Thus spake *Optatus* in a case all one with ours, and plainly teacheth vs, who it is that must be the Iudge, to end amongst vs all Controuersies concerning the right way, euen the Testament of Christ, the word of the Gospell, by which Christ being in heauen still speaketh vnto vs to giue aunswere of that which we aske of him. Now we know this offendeth and galleth the Church of Rome, and they gnaw their tongues for anger at the hearing of it. As *Origen* saith, [y] *it is a torment to the Diuels, to see a man giuen to the reading of the Scriptures,* so is it a torment to them to heare the peo-

[y] Origen. in Num. ho. 7. *Super omnia eis est tormentorum genera & super omnes pœnas si quem videant verbo Dei operam dare, scientiam diuinæ legis & mysteria scripturarum intentis studijs perquirentem.*

people inuited to the Scriptures, and instructed there to aske of God concerning the way of life. They repine, they wraſtle, they caſt in ſcruples and doubts, they doe all that may be done to diſcourage men from making vſe of that which God hath giuen to be the ſpeciall meanes and helpe of our ſaluation. But the more they rage in this behalfe, ſo much the more let vs acknowledge and accept the gift of God, and endeauour that [z] *by vſe and often reading and meditation of Scriptures*, as *Ambroſe* teacheth, *we may* [a] *haue our wits exerciſed to diſcerne betwixt good and euill*; eſteeming by right reaſon, becauſe the late *Ballancer of Religion* will haue the matter to be weighed [b] *by naturall and right reaſon*; that it is more ſafe for vs to commit our ſelues to that whereof there is no queſtion, then to that whereof there is queſtion, and becauſe al men are queſtionable, and doe queſtion one another; therefore to repaire to the Scriptures, and there to aske and ſeeke the way, where no man dare denie but that it is the voyce of God, the voyce of Ieſus Chriſt, which by his

z Ambroſ. in Heb. 5. *Quomodo poterunt ſenſus noſtri exercitati eſſe? Vtiq; ex vſu & frequenti lectione ſanctarum ſcripturarum, &c.*

a Heb. 5. 14.

b Prudent. Ballance of Religion in the Epiſtle.

his Prophets and Apostles, vpon whom [c] *the housholde of God are built*, giueth answere to vs. To which purpose we may obserue that which S. *Austin* saith, [d] *Against deceitfull errours God would set vs a Fortresse or Bulwarke in the holy Scriptures, against which no man dare speake which will in any sort be taken for a Christian man.* And of the vse of these Scriptures, *Gregorie* Bishop of Rome telleth vs thus: [e] *Holy men doe wholly addict themselues to the counsels of the Scripture, so as that they doe nothing but what they heare by answer of the Scriptures; which*, saith he, *are called full streames or riuers, because of whatsoeuer scruples or doubts we aske counsell in the Scriptures; we finde it to the full of all things without exception.* Vnderstand it according to the words of *Chrysostome*, [f] *All things are manifest and cleare by the holy Scriptures; whatsoeuer things are necessary, they are manifest.* In a word, of the Scriptures S. *Austin* most comfortably telleth, that [g] *the doctrine thereof is so tempered, as that there is no man but may drawe from*

[c] Ephe.2.20.
[d] August.in 1.Ioan.Tr.2. *Contra infidiosos errores Deus voluit ponere firmamentum in Scripturis; Contra quas nullus audet loqui qui quoquo modo se vult videri Christianum.*
[e] Gregor.in Cantic.cap.5 *Sancti viri se Consilijs Scripturæ ex toto addicunt, vt videlicet nihil agant nisi quod ex responso scripturarum audiunt; & c quæ fluenta pleniſſima dicuntur, quia de quibuſcunq; ſcrupulis in Scripturis Conſilium quæritur, ſine minoratione de omnibus ad plenum inueniturr.*
[f] Chryſoſt.in 2. Theſſ. hom. 3. *Omnia clara ſunt & manifeſta ex Scripturis diuinis: quæcunq; neceſſaria ſunt, manifeſta ſunt.*
[g] Auguſt. de vtil.credendi.cap.6. *Planè ita modificata vt nemo inde hauirire non poſſit quod ſibi ſatis eſt, ſi modò ad hauriendum deuotè ac piè, vt vera religio poſcit, accedat.*

thence that that is sufficient for himselfe (thogh not sufficient for the answering and determining of al maner questions and doubts, yet sufficient for himselfe, for his owne soules health) *so that he come to draw with deuotion and piety, as true Religion requireth he should doe:* for to such GOD himselfe is a teacher, not only outwardly by his word, but also inwardly by his spirit, enlightning their vnderstanding, & guiding their harts to conceiue aright of his way, giuing them that answere, whereof *Gregory* speaketh, when interpreting [h] *our asking of God to be the acknowledgement of our owne ignorance in the sight of God,* he expoundeth *Gods answering to be his instructing of them by inward inspirations,* [i] *who doe humbly acknowledge their owne ignorance before him.* And of this teaching and answering *Leo* Bishop of Rome speaketh, when hauing signified the difficulty of holding the right way amongst so many opinions, and so many falshoods, carrying shew and likelihood of truth, as hath beene before said, he addeth, *Who is fit for this, but hee that is both taught and guided*

h Greg. Moral. l. 35. c. 3. *Hominis dum interrogare est in conspectu eius nescientem se cognoscere. Respondere autem Dei est, est eum qui se bene humiliter nescientem cognouerit internis inspirationibus erudire.*

i Leo in Natiu. Serm. 5. *Quis ad hæc idoneus, nisi qui sp. Dei & docetur & regitur, dicente Apostolo, Nos autem non spiritum huius mundi accepimus &c. canente etiam Dauid; Beatus quem tu erudieris, domine, & de lege tua docueris eum.*

ded by the ſpirit of God, according to that which
the Apoſtle ſaith, [k] *Wee haue not receiued the*
ſpirit of this world, but the ſpirit which is of
God, that we may know the things that are gi-
uen vnto vs of God; and as Dauid ſaith, [l] *Bleſ-*
ſed is he whom thou inſtructeſt, O Lord, and
teacheſt him by thy law. Then indeede are
wee truely taught, and then doe we effe-
ctually and truely learne, not when wee
onely reade the law, but when God him-
ſelfe teacheth vs by his law; and thus hee
teacheth all them who in the ſtudy of his
law do faithfully & deuoutly aske of him.
And by this inſpired teaching God proui-
deth, as in the time of Chriſt, ſo now alſo
amidſt al the illuſions of Antichriſt, amidſt
all the ſeducements, and Heretickes, and
falſe teachers, amidſt all the ſtumbling
blockes that Satan caſteth in the way, that
[m] *Wiſedome* notwithſtanding *is iuſtified of*
her children, and they without faile [n] *beleeue*
whom God hath ordained vnto eternall life. As
for thoſe [o] Achans, that in the midſt of Iſra-
ell are in loue with *Babyloniſh garments*, and
thinke themſelues to be adorned and bew-
tified thereby, they ſhall weare the ſhame

[k] 1. Cor. 2. 12.
[l] Pſal. 94. 12.
[m] Mat. 11. 19.
[n] Acts 13. 48.
[o] Ioſ. 7. 21.

and confusion thereof, they shall [p] *grow worse and worse, deceiuing and being deceiued,* till [q] *they stumble and fall, and be broken in peeces,* and perish, neuer to rise againe.

p 2.Tim. 3.13.

q Esay 8.15.

9 It followeth now what the marke is whereby God here describeth the right and good way, which to that purpose heemeth *the old way*. *The old way*, saith hee, *is the good way*. Where we may iustly deride the folly of the Papists, who call their Religion *the old way*, *the old Religion*; whereas here we see the faithfull instructed as touching the old way, when as yet there was neither Pope, nor Papist, nor Papistrie, neither were those superstitions knowen, which they now so much commend as the onely way to come to God. Certaine it is indeed, that *the olde way* is the onely right way, and what is most auncient is most true; but in this they dally and much deceiue men, that they take the name of the *old way* of that that hath beene some ages and generations before vs; whereas the reckoning of that that is to bee termed *olde*, ought to be from the beginning: neyther

ſhould that in this caſe bee called *old*; a-gainſt which, that exception ſtandeth which our Sauiour vſeth in the Goſpell, [r] *from the beginning it was not ſo.* Of which obſeruation to make the better vſe, we are to vnderſtand, that as from the beginning to the end there is but *one body* of the Church; ſo there is alſo but [ſ] *one faith*, *one and the ſame ſpirit of faith*, as the Apoſtle teacheth. [t] *One faith*, ſaith *Leo*, *iuſtifieth the Saints of all times*; [u] *the faith whereby we liue was not diuers in any age.* [x] *The ſame faith*, ſaith *Auſtin*, *ſaued the iuſt of olde that now ſaueth vs*: [y] *the tenſes are diuers*, they ſpake of Chriſt in the future tenſe, *Chriſt to come*, we ſpeake of him in the preter tenſe, *Chriſt already come*; *but there is no difference of faith.* They differed from vs in outward ſignes and ſacraments; they had circumciſion, and the cloud, and the redde Sea, and Manna, and the rocke; we haue inſtead thereof Baptiſme and the Lords Supper: but [z] *in this diuerſity of ſignes there is the ſame faith.* Therefore of thoſe auncient faithfull the ſame S. *Auſtin* ſaith, that [a] *though not in name, yet in deede they were Chriſtians*, euen

[r] Mat. 19. 8.
[ſ] Epheſ. 4. 4. 5.
[t] 2. Cor. 4. 13.
[u] Leo de paſſ. Dom. Ser. 14. *Vna fides iuſtificat vniuerſorum temporum ſanctos.*
[x] Idem in Nat. Dom. Serm. 3. *Fides qua viuimus nulla fuit ætate diuerſa.*
[x] Auguſt. de Nat. & grat. c. 43. *Ea fides iuſtos ſanauit antiquos quæ ſanat & nos.*
[y] Idem in Ioan Tract. 45. *Tempora variata ſunt, non fides. Mutatus eſt ſon venturus eſt, & venit: eadem tamen fides vtroſq; coniungit.*
[z] Auguſt. ibid. *In diuerſis ſignis eadem fides.*
[a] Idem Cont. 2 Epiſt. Pelag. l. 3. c. 4. *Eadem fides & in illis qui nondum nomine ſed reipſa fuerunt Chriſtiani, & in illis qui non ſolum ſunt ſed & vocantur.*

euen as the Apoſtle alſo ſaith of them, that
b 1.Cor.10.2,3 b *they were baptized, and did eate the ſame ſpirituall meat, and drinke the ſame ſpirituall drinke* that we now doe. This is a firme and a ſure foundation; and hereby wee vnderſtand that *the old way* wherein wee are to walke, the olde faith whereby wee attaine eternall life, is the ſame with the faith of the Patriarches, and Prophets, and righteous Fathers from the beginning of the world. Let vs then looke vpon them, and conſider with our ſelues; Were they Papiſts? *Abel, Enoch, Abraham, Iſaac, Jacob, Dauid*, were they Papiſts? Had they a Pope to goe to for indulgences and Pardons to deliuer their ſoules from Purgatory? Or was any of them a Pope to giue any ſuch? Did they one call vpon another, and pray one to another when they were dead? Did *Abraham* pray to *Abel*, or *Dauid* to *Abraham*? Did they ſay, *O Saint Abel pray for vs*, or *O Saint Abraham pray for vs*? Did they fall downe before ſtockes and ſtones, before Idols or Images to pray or offer to them? Did they goe in pilgrimage one to anothers relickes,

to

to doe deuotion to them? Did they intend one to performe satisfactions for others sinnes? Did they pray one by the blood of another, to be brought to heauen, as by the olde [c] Porteſſe the Papiſts prayed concerning *Thomas Becket*, and [d] Doctor *Biſhop* lately hath defended? A thouſand abhominations there are in Popery, whereof there is no ſhew nor ſhadow amongſt them, and yet ſhall Popery be called *The old waye?*

[c] In feſto tranſlat. S. Thomæ

[d] Reproofe. pag. 109. 110.

10 But let vs come nearer, and take our beginning from the time of Chriſt incarnate, of whom the Father gaue teſtimony from heauen: [e] *This is my beloued Sonne in whom I am well pleaſed, heare him*; whence *Cyprian* gathereth, that we are [f] *to heare him onely*, and thereof inferreth: *If Chriſt onely be to be heard, we are not to regard what any before vs hath thought fit to be done, but what Chriſt did firſt, who is before all*: thereby teaching vs to forgoe all latter cuſtomes and traditions of men, and to reſt vpon that onely which Chriſt hath taught. Now then let vs here againe thinke with our ſelues, was Chriſt a Papiſt? Did he change the olde faith of

[e] Matth. 17. 5.

[f] Cyprian. l. 2. Ep. 3. *Quòd Chriſtus debeat ſolus audiri, Pater de cœlo conteſtatur; & ſi ſolus Chriſtus audiendus eſt, non debemus attendere quid aliquis antè nos faciendum putauerit, ſed quid qui ante omnes eſt Chriſtus prior fecerit.*

the Patriarches and Fathers to bring in Popery to be the Religion, that thenceforth ſhould continue to the worlds end? Surely [g] *Chriſt ſpake not of himſelfe, but out of the Law and the Prophets,* ſaith *Chryſoſtome; he ſwarued not from the Law and the Prophets.* If the Religion which Chriſt taught, bee found in the Law and the Prophets, then ſurely Chriſt was no Papiſt, becauſe Popery is not found there. But for the further clearing thereof [h] *This I propound* with *Tertullian, that there was ſome one certaine thing inſtituted by Chriſt, which the nations by all meanes are to beleeue.* It was *one* onely and *certaine* not containing then any difference, or variety in it ſelfe, not ſubiect afterwards to any alteration or change, but ſo to be ſtill beleeued and practiſed as at the firſt it was deliuered. This he committed to his Apoſtles that they ſhould teach it. They did ſo, and ſo did it as that [i] *they made not choice of any thing at their owne will, or vpon their owne diſcretion, to bring in,* ſaith *Tertullian; but the doctrine which they receiued of Chriſt, they faithfully deliuered vnto the nations.* And thus, [k] *they*

[g] Chryſoſt. de ſanct. & adorand. ſp. *Non locutus eſt ex ſeipſo ſed ex Prophetis. Non diſceſſit à lege, non diſcedit à Prophetis.*

[h] Tertull. de præſcript. aduhæret. *In primis hoc propono, vnum & certum aliquid a Chriſto inſtitutum eſſe quod credere omni modo debeant nationes.*

[i] Ibid. *Nec ipſi quicquam ex arbitrio ſuo quod inducerent elegerunt, ſed acceptam a Chriſto diſciplinam fideliter nationibus adſignauerunt.*

[k] *they first preached the Gospell,* saith *Irenæus,* *and afterwards by the will of God, deliuered it vnto vs in the Scriptures, to bee the foundation and pillar of our faith. Yea and they so deliuered it in the Scriptures as that* [l] *we need no curiosity after Christ, nor further enquiry after the Gospell,* saith *Tertullian* againe: *for when wee beleeue this, we desire to beleeue nothing further; for this we beleeue, first that there is nothing further for vs to beleeue.* Christ then taught all out of the Law and the Prophets. What Christ taught, he deliuered to his Apostles to bee preached to all Nations, and they preached it also, [k] *by the Scriptures of the Prophets,* [l] *receiuing the whole faith,* saith *Gregory,* *from the sayings of the Prophets.* What the Apostles preached, they haue deliuered to vs in writing, and beside that which they haue written, there is nothing further for vs to beleeue, and this is *the old waye.* Seeke now heere for Popery, and where is it? Looke through the Gospels; turne ouer the Epistles; where is the Pope? Where is his Supremacy? where are his pardons? where is his Masse? where are his Images?

k Iren. l. 3. c. 1. *Euangelium primò præconiauerunt, postea per voluntatem Dei in scripturis nobis tradiderunt, fundamentum & columnam fidei nostræ futurum.*

l Tertull. vt supra. *Nobis non est opus curiositate post Christum, nec inquisitione post Euangelium; cum hoc credimus, nihil desideramus vltra credere; hoc enim prius credimus non esse quod vltra credere debemus.*

k Rom. 16. 26.

l Gregor. in Cant. cap. 5. *Apostoli à Prophetarum dictis fidem integram acceperunt.*

where is all the reſt of that filth, which like the dung out of the ſtable of *Augeus*, ſo we haue caſt out of the Church? Will they ſay of all theſe things as *Bellarmine* ſaith moſt ridiculouſly of their vowing to Saints, to giue reaſon why it is not ſpoken of in the Scriptures; [m] *When the ſcriptures were written, the cuſtome of vowing to Saintes was not yet begunne?* Witleſſe man, if there were no vſe or cuſtome of it then, what doe wee with it now? or what doe we with any thing elſe that Chriſt by himſelfe and his Apoſtles did not teach? [n] *We iuſtly condemne all new things*, ſaith *Ambroſe*, *which Chriſt hath not taught; if Chriſt hath not taught the ſame that we teach, we iudge it worthy to be deteſted*: and [o] *after the Apoſtles*, ſaith *Hierome*, *whatſoeuer ſhall be ſaid, is to be cut off; it is afterward of no authority, be a man holy, be he learned, after the Apoſtles he hath no authority*; namely, to teach any thing further or otherwiſe then they haue taught. But this tryal the Church of Rome abhorreth, and as the theefe is aſhamed when he is taken in his theft: ſo are they here confounded with ſhame, and ſtand

[m] Bellarm. de cult. Sanct. c. 9. *Cùm ſcriberentur ſcripturæ ſanctæ, nondum cœperat vſus vouendi Sanctis.*

[n] Ambroſ. de Virgin. lib. 3. *Nos noua omnia quæ Chriſtus non docuit, iure damnamus, &c. ſi Chriſtus non docuit quod docemus, etiam nos id deteſtabile iudicamus.*

[o] Hieron. in Pſal. 86. *Vt exceptis Apoſtolis quodcunq; aliud poſtea dicetur, abſcindatur; non habeat poſtea authoritatem. Quamuis ergò ſanctus ſit aliquis poſt Apoſtolos, quamuis diſertus ſit, non habet authoritatem.*

ſtand as it were aſtoniſhed, for that they ſee the Apoſtles and Euangeliſts haue ſaid nothing at all for them. They would faine make ſhew of ſomething; they catch here and ſnatch there, as the dogge doth the water at the Riuer Nilus, but can find nothing to ſtay vpon, nothing for clearing of any cauſe that they maintaine againſt vs.

11 And what if we come lower to the times after the Apoſtles, ſhall we find cauſe there to take Popery for *the old Religion*? Of their maimed and party-communion, their Ieſuites and others confeſſe, that [p] *it crept in by cuſtome and by the fact of the people, the Biſhops not commaunding it, but winking at it*: that [q] *for the ſpace of a thouſand yeeres after Chriſt the Church of Rome did adminiſter ordinarily in both kindes*; ſo as that *Thomas Aquinas* in his time mentioneth the receiuing in one kinde, as accuſtomed but onely [r] *in ſome Churches*; and we challenge them to ſhew that euer the Communion of old time was ſo adminiſtred in any Church throughout the whole world. They cannot ſhew any ſuch thing; and ſhall we then thinke that

[p] Coſter. Enchirid. cap. 10. *Diligenter notandum alterius ſpeciei communionem non tam Epiſcoporum mandato quàm populi vſu & facto (conniuentibus tamen præſulibus) irrepſiſſe.*

[q] Caſſand. Conſult. art. 22. *Compertum eſt eccleſiam Romanam mille amplius à Chriſto annis in ſolenni præſertim & ordinaria huius ſacramenti diſpenſatione, vtramq; ſpeciem omnibus eccleſiæ Chriſti membris exhibuiſſe.*

[r] Tho. Aquin. ſum. p. 3. q. 80. art. 12. in corp. *In quibuſdam eccleſiis obſeruatur vt populo ſanguis ſumendus non detur.*

the Religion which now commaundeth this mangling of the Sacrament of Christ to be *the olde religion*? Of transubstantiation *Scotus* one of their great schoolemen acknowledgeth, that [f] *before the Councel of Lateran*, almost twelue hundred yeares after Christ, *it was no Article of Faith*: and of their other tricks and deuices for the vpholding thereof, *of accidents subsisting without any subiect, and giuing nourishment and food to the body*, and such like, the authors of their first *Index Expurgatorius*, plainely say, that [t] *latter time added them by the holy Ghost*. If latter time haue added these things, then surely these things are no part of *the old waye*. And whereas they pretend the holy Ghost as the author hereof, we will returne to them that which *Chrysostome* saith to the hereticke, [u] *Where hast thou read this? Because he readeth not these things in the scriptures, but speaketh of himselfe, it is manifest that hee hath not the holy Ghost*. To let passe their seuen sacraments mentioned before, their Popes pardons, their Iubilees, their Church-treasury, their worshipping of Images, with sundry other apparant

f Bellarm. de sacram. Eucharist. lib. 3. c. 23. *Scotus ait, ante Lateranense concilium non fuisse dogma fidei transubstantiationem.*

t Index Expurgat. Belg. in Bertram. *Quæ subtilissimè & verisimè posterior ætas per sp. sanctum addidit.*

u Chrysost. de sanct adorand. sp. *Vbi legisti hæc: Ex quo non legit hæc scripta sed ex seipso loquitur, manifestiè est quòd non habet sp. sanctum.*

apparant and manifeſt nouelties, doe they find in *the old religion* thoſe preceps which they now deliuer of deluding magiſtrates in their examinations, by Equiuocations and mentall reſeruations, and Euaſions? Was it thought lawfull by that religion that a man might take a ſolemne oath, and then play mock-holiday therewith, and ſalue by the thought of the mind, the falſe anſwere of the tongue? *Iuſtinus Martyr* telleth vs the practiſe of *the old waye*, farre different from this Popiſh way, [x] *We had rather die for the confeſsion of our faith, then eyther lie or beguile them that doe examine vs; otherwiſe we might readily take vp the common ſaying: My tongue is ſworne, my minde is vnſworne.* That which they would not take vp, is now taken vp by Ieſuites and Papiſts, and that is deemed lawful and right which euen the very light of nature taught men to condemne as wicked & vnlawfull. In a word, where doe they finde in *the old waye* that which before I mentioned, that the Pope or Biſhop of Rome, hath a ſuperiority ouer Emperours, and Kings and Princes?

[x] Iuſtin. Mart. Apolog. *Emori malumus propter confeſsionem fidei quàm aut mentiri aut inquiſitores fallere: alioquì in promptu erat vſurpare vulgatum illud: Iurata lingua eſt, animus iniuratus eſt.*

ces? that he hath authority to depose them from their crownes and dignities, and to release their subiects of the allegeance which they haue sworne vnto them? that vpon his excommunication, it is lawfull for their subiects to rebell against them, and to practise all hostility for the remouing of them? O most impudent & shameless men, carried now beyonde all bounds of modesty or honesty, who haue written so many bookes of late for the defence of this paradoxe? when as in all their bookes they doe not, they cannot bring one sentence or sillable of antiquity, no precept, no example for iustification thereof, which notwithstanding they commend for [y] *a chiefe and speciall point of the Catholicke and Christian faith.* But this point of Christian faith *Tertullian* knew not, when hee affirmed in the name and behalfe of christians, that they held [z] *the Emperour to be a man next vnto God, and inferiour to God onely*: that [a] *the Emperours were vnder the power of God onely, being next vnto God, and after God the first before all men.* Nor *Optatus*, who sayeth that aboue

y Bellarm. epist. ad Archipresb. *Vnum ex præcipius fidei nostræ capitibus & religionis Catholicæ fundamentis.*

z Tertul. aduer. Scapul. *Colimus imperatorem vt hominem a Deo secundum, solo Deo minorem.*

a Idem. Apologet. cap. 30. *In cuius solius potestate sunt: à quo secundi, post quem primi ante omnes.*

aboue[b] *the Emperour, there is none but God onely that made the Emperour.* Nor *Chryſoſtom*, who ſaith of the Emperour *Theodoſius*;[c] *He hath no peere vpon earth: hee is the head and higheſt top of all men vpon the earth.* Nor *Cyril*, who ſaith to the ſame Emperour *Theodoſius*,[d] *There is no ſtate equall to your Maieſty;*[e] *you are the fountaine of the higheſt dignities and aboue all eminency of men.* Nor *Gregory* Biſhop of Rome, who acknowledgeth to *Mauricius* the Emperour, that[f] *to him was giuen power from heauen ouer all men.* Nor *Agapetus* a Deacon of Conſtantinople, who ſaide to *Iuſtinian* the Emperour,[g] *The King hath none Superiour to him vpon earth.* VVhich ſentence[h] *Antony* the Abbot, ſurnamed *Magnus*, tranſcribed into his Sermons as Catholick and ſound: as did alſo[i] *Maximus an ancient Monke*, but now the[k] *Index Expurgatorius* of Spaine hath condemned this ſentence as vncatholicke, and vnſound; and commaunded the ſame in the ſermons of *Antony* to bee henceforth omitted and left out.

[b] Optat. lib. 3. *Super imperatorem non eſt niſi ſolus Deus qui fecit imperatorem.*

[c] Chryſoſt. ad pop. Antioch. hom. 2. *Læſus eſt qui non habet parem vllum ſuper terram: ſummitas & caput omnium ſuper terram hominum.*

[d] Cyril. Epiſt. ad Theodoſ. præfixa lib. aduer. Iulian. *Veſtræ ſerenitati nullus ſtatus æqualis eſt.*

[e] Idem de rect. fide ad Theod. *Vos eſtis & ſummarum dignitatum fontes & ſupra omnem eminentiam.*

[f] Gregor lib. 2. Epiſt. 61. *Poteſtas ſuper omnes homines dominorum meorum pietati cœlitùs data.*

[g] Agapet. Parænet. ad Iuſtinian. cap. 21. *Non habet Rex in terris ſe quenquam altiorem.*

[h] Anton. Meliſſ. lib. 2. cap. 1

[i] Maxim. ſentent. ſer. 9.

[k] Index Expurgat. Hiſp. in Biblioth. ſanct. Patrum. tom. 1. *Deleantur illa verba; Non enim habet in terris ſe quiquam excelſius.*

But what? ſhall we thinke that all theſe were ignorant of the Catholicke faith? was the Biſhop of Rome then the higheſt State vpon earth, and did not they vnderſtand ſo much? And if it were ſo, was there neuer a *Bellarmine*, neuer a *Matthæus Tortus*, [1] neuer a *ſerpens tortuoſus* that would hiſſe and thruſt out the ſting, againſt theſe impugners of ſo maine a a point of Chriſtian beleefe? Or ſhall we not rather thinke theſe moſt ſhameleſſe and vngodly creatures that will thus willfully goe againſt ſo cleare a ſtreame of antiquity; hauing nothing, nothing at all from thence to alleadge for defence of that they ſay; nothing for any colour thereof, but only that they bring ſome ſpeeches, touching generally the dignity of Prieſthood, whereby they may as well prooue euery hedge-prieſt to be ſuperiour to the greateſt Monarch in the world, and the meaneſt Biſhop in the world, to bee equall to the Pope? Thus whileſt they ſtill pretend and make ſhew of *the old waye*, they giue vs iuſt occaſion, to ſay of them as *Tertullian* ſaid of the old Romaness; [1] *Ye are ſtill com-*

[1] Tertull. Apologet. c. 6. *Laudatis ſemper antiquitatem & nouè de die vitiis.*

commending of antiquity, and are full of new deuices from day to day. But wee take knowledge hereby of that Antichriſt, of whom it was foretold by the Apoſtle that he ſhould [m] *exalt himſelfe aboue all that is called God, or that is worſhipped:* which Saint *Hierome* expoundeth to conſiſt in this, that [n] *he ſhall ſubiect all Religion to his owne power*; hee ſhall make of Religion what he liſt, euen as the Pope doth.

[m] 2. Theſſ. 2. 4.

[n] Hieron. in Dan. c. 7. *Eleuatur ſupra omne quod dicitur Deus, cunctam religionem ſuæ ſubijciens poteſtati.*

12 It remaineth now briefely to note what in duty concerneth vs when God hath made his way knowne vnto vs, and that is, *to walke therein.* For as it booteth not to know the precepts of bodily health, if we put not in practiſe what we know; ſo neither auaileth it to know the way of eternal life, if we onely know it, and be careleſſe to walke accordingly. To walke, I ſay, both by preſeruing integrity of faith, and by yeelding conuerſation of life correſpondent and agreeable to our faith: becauſe the way doth not onely teach vs true faith, but alſo a vertuous and godly life. Here it is for vs to learne wiſdome. If to know the

way were sufficient to eternall life, how many would obtaine saluation, who now goe headlong to destruction? To beholde the kingdome of God a farre off, as *Moses* did the land of Canaan, whose heart doth it not moue and enamor with the desire of it? in whom doth it not breed a wil to know the way to come vnto it? But to walke in this way and to continue therin, to vndergoe the yoke of Christ, to deny our selues and to mortifie the desires of the flesh, and of the world; to fight against sinne that fighteth against vs, & in a word to follow the example of Iesus Christ, and as we haue receiued him so to walke in him; these are things so vncouch, so strange and crosse to our nature and will, as that many rather then they will thus doe, doe frustrate all their knowledge, and are content to betray their owne saluation. ° *How few are there, O Lord Iesus, that will follow thee,* saith Bernard, *whereas there is no man but is desirous to come vnto thee, all men knowing that at thy right hand there are pleasures for euermore? Such a one was* Balaam, *saith he, who saide, Let my soule*

° Bernard. in Cant. ser. 21. *Quàm pauci post te, ô Domine Iesu ire volunt, cùm tamen ad te peruenire nemo sit qui nolit, scientibus cunctis quia in dextera tua delectationes vsq; in finem, &c. Ex his erat ille qui dicebat, Moriatur anima mea morte iustorum, &c. Mortem spiritualium optant sibi etiam carnales, quorum tamen vitam abhorrent, scientes pretiosam mortem esse sanctorum.*

ſoule dye the death of the righteous, and let my latter end be like vnto his. And thus *carnall men deſire to themſelues the death of them that are ſpirituall, becauſe they know that precious in the ſight of the Lord is the death of his Saints; but in the meane time, they abhorre and ſhunne their kind of life.* How many are there, that can like well to yeeld vnto God all externall acts of deuotion, but ſo that he will giue them the liberty of their inward affections? How many can bee content to admit the faith of Chriſt, ſo that they may be required no workes, or at leaſt no other workes then they pleaſe themſelues? How many are glad to embrace Chriſt as Ieſus to ſaue them, who like not to haue him vrged vpon them as their Lord to gouerne them? But Chriſt cannot in any wiſe brooke this diſmembring of himſelfe. The true mother could not endure to heare of the deuiding of her child. If Chriſt be truly conceiued & borne in vs, we cannot yeeld to that deuiding, of him but wil receiue him whole. If we will needs deuide our ſelues, to God by profeſsion, to the Diuell by action; to

Christ by faith, to our selues, surely God
because he cannot bee content with halfe,
will leaue the diuell to take all. Let vs not
be like the Philistines, who [p] tooke the arke
of God, and set it vp by *Dagon* their idoll
God. [q] So *doe they*, saith *Austin*, *who so receiue the Testament of God, as that they strip not themselues of their former vanity.* So doe they that take the faith of Christ, and set it with the idols of their owne corrupt and sinfull lusts. Let vs not be like the Iewes [r] who gaue VVine indeed to Christ but mingled with Gall. [s] So *do they*, saith *Origen*, *who are minded rightly according to the doctrine of the Church, but doe liue amisse.* Let vs not be like [t] the Fig-tree in the Gospell, which had leaues onely and no fruite; that tree we know was cursed by our Sauiour Christ, and withered soone way. This befel not for the trees sake, but in the tree Christ would teach vs what we are to expect, if we yeeld leaues without fruit, if we haue shadow and shew onely without substance; if we labour onely to know the way, and make no conscience to walke in it. [u] *The seruant that knoweth his masters wil,*

and

[p] 1. Sam. 5. 2.

[q] August. in Psal. 77. *Qui sic suscipiunt testamentum Dei vt veteri vanitate non se exuant, similes sunt hostibus populi eius, qui captiuatam arcam testamenti iuxta sua idola posuerunt.*

[r] Mat. 27. 34. Vulg.

[s] Origen. in Mat. tract. 35. *Quanticunq; secundum doctrinam quidem ecclesiasticam sapiunt, viuunt autem male, dant ei virum bibere felle permixtum.*

[t] Matth. 21. 19.

[u] Luk. 12. 47.

and doeth it not, shal be beaten with many stripes;
x *and he that knoweth what is good, and doth it* x Iam.4.17.
not, to him it is sinne. God direct vs the right way to come vnto him, that by vnderstanding we may know him: and by obedience, may serue him, and may so passe the course of this transitory life, as that the end therof may be to rest with him in euerlasting peace and blisse, through Iesus Christ our Lord and only Sauiour Amen.

FINIS.

Errata.

Page 5. line 7. for in sinne, read by sinne. p. 19. l. 9. for not these vessels but these. r. not, these vessels, but, these. p. 41 l. 18. for seducements and Heretickes r. seducements of Hereticks. p. 26. l. 11. for like credit r little credit. p. 29. l. 2. for deuise. r. aduise. p. 26. l. 8. for party. Nestorian. r. party-Nestorian. Ibid. l 21. for yet, r. yea.